10: Speck E-4, 5 (ca. 1925) 1931
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The Delawares determine, by the position of the stars, when to gather herbs for medicine, for they believe that the position of the stars and the moon informs them when the medical properties of the herb may be found in the branches or in the roots. The time to plant crops in the spring was likewise determined by the phases of the moon and the position of the stars. At a certain time when the moon and stars are in the correct relation to each other the Delawares know that the wild animals breed and that fish go up-stream. Persons born under certain changes of the moon are said to be affected by certain periodic diseases such as epilepsy and fits. The gathering of material for the making of baskets depends upon the time of year. In order that hides be made into durable leather the animals must be killed at the right time of year. The same is true in regard to killing hogs, for unless the animals are killed in the right quarter of the moon the meat will not keep. Likewise fruit, according to the Delaware must be picked at a certain phase of the moon or else it will rot. Celestial phenomena, the manitu of the skies, rule numerous phases of Delaware life.

THE CONCEPT OF PURITY AND DEFILEMENT.—It is most interesting to note a distinct attitude of reverence toward the phenomena of nature which are uncontaminated by the mechanistic hand of man. Nature itself is denoted by a term which may be recognized universally as an accepted definition: te'kaneo'a·u, "wild life, creation" in the liberal sense. This refers to creatures and phenomena brought into existence and controlled by the power of the Great Spirit. From nature's category the products of human invention are excluded. Thus it is the realm of pure nature with which the Delaware fundamentalist finds himself in accord. It supplies his needs, it satisfies his emotions, engages spiritual concern, becoming literally the element in which his whole life is framed. To deviate from the processes of nature, in thought and act, is sacrilege to him, to limit himself to its sphere is a sacred obligation passed down to him from his forefathers barring him off from the hazards of change and alteration in his conduct of life, and particularly in the performance of his religious duties. The Delaware fundamentalist is truly a conservative. By the mandates of his own creed he ought to be indeed a reactionary. And similar sentiment seems forthcoming from other Algonkian doctrinaries, hence we may assume it to be an ancient property of the race. Its lament is the necessity to depart from the ancient nature-bound practices, through the measure of force exerted by changes which age and time bring about.[1]

[1] This characteristic is often likened by them to the precepts of Christ, to whose example they refer with sympathy, and with the conviction that they are by nature his followers.